

Messenger of Peace.

"GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN."

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We have been favored with the perusal of some numbers of a new publication commenced in New-York, entitled the **CHRISTIAN INQUIRER**, and edited by the Rev. Barnabas Bates a Unitarian Baptist. We have no hesitation in expressing our belief, that the *Inquirer* will be conducted in a manner that will render it deserving of patronage. From the 7 No. we extract the following:

BIBLICAL CRITICISM.

JOB XIX. 23—29.

This celebrated passage is brought forward by most commentators, to prove that the doctrine of the resurrection from the dead was known and believed by the writer of the poem. It seems much more consistent and rational to conclude, that the opinion of the hero of the poem went no further than the belief that God would vindicate him; that although his character was traduced, his motives misinterpreted, and all his actions viewed through the medium of prejudice, mixed with a considerable portion of malignity; though men despised him, yet his vindicator would appear for him. We recommend the following remarks of Dr. Kennicott to our readers.

The conviction, which I suppose Job to express here is this—that, though his dissolution was hastening on, amidst the unjust accusations of his pretended friends, and the cruel insults of his hostile relations; and though whilst he was thus singularly oppressed with anguish of mind, he was also tortured with pains of body; torn by sores and ulcers from head to foot, and sitting upon dust and ashes; yet that still, out of that miserable body, in his flesh thus stripped of skin, and nearly dropping into the grave, HE SHOULD SEE GOD; who would appear in his favour and vindicate THE INTEGRITY of his character. This opinion may, perhaps, be fairly and fully supported—by the sense of the words themselves—by the context—and by the following remarks.

We read in ii. 7.—that Job was smitten with sore biles from the sole of his feet unto his crown; and (ver. 8.) he sat among the ASHES. In vii. 5. Job says—*my flesh is clothed with worms, and clods of dust; my skin is broken, and become loathsome.* In xvi. 19. also now, behold my witness is in Heaven, and my record is on high. Then come the words of Job, in xix. 25—29. And then, in opposition to what Job had just said—that God would soon appear to vindicate him—and that even his accusing friends would acquit him—Zophar says that

the Heaven would reveal his iniquity; and the earth would rise up against him. Lastly; this opinion concerning Job's words (as to God's vindication of him) is confirmed strongly at the end of the book, which records the conclusion of Job's history. His firm hope is here supposed to be, that, before his death, he should with his bodily eyes see God appearing and vindicating his character. And from the conclusion we learn, that God did thus appear—now (says Job) mine eye seeth thee.—And then did God most effectually, and forever, brighten the glory of Job's fame, by four times calling him HIS SERVANT; and, as his anger was kindled against Job's friends, by speaking to them in the following words—ye have not spoken of me the thing that is right, as MY SERVANT Job hath—Go to MY SERVANT Job and MY SERVANT Job shall pray for you—in that ye have not spoken of me the thing which is right, like MY SERVANT Job, 42; 7, 8.

Our present version of this celebrated passage is this:

25. For I know that my Redeemer liveth, and that he shall stand at the latter (DAY) upon the earth. 26. And though after my skin (WORMS) destroy this (BODY) yet in my flesh shall I see God; 27. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. 28. But ye should say, why persecute we him, seeing the root of the matter is found in me? 29. Be ye afraid of the sword; for wrath bringeth the punishments of the sword, that ye may know there is a judgment.

The new version of this passage now follows:

25. For I know, that my Vindicator liveth; and He at the last shall arise over this dust.

26. And, after that mine adversaries have mangled me thus, even in my flesh shall I see God:

27. Whom I shall see on my side and mine eyes shall behold, but not estranged from me:

all this have I made up in mine own bosom.

28. Verily ye shall say, "why have we persecuted him; seeing, the truth of the matter is found with him?"

29. Tremble for yourselves, at the face of the sword; for the sword waxeth hot against iniquities; therefore be assured, that judgment will take place.

Remarks on Select Passages, &c.

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FROM THE AMERICAN EAGLE.

Dialogue between the POPE OF ROME, and the PRINCE OF DARKNESS.

Pope, Solus.—A room in the Vatican, at Rome.

POPE.—Curse the Bible Societies ! They are scattering their bibles all over the world, and the light over creation ; every where making inroads on my dominion, and my temporal power.

Enter, the Devil.

DEVIL.—Good morrow, Mr. Pope, to your Holiness. I overheard you grumbling against one of my favorite institutions. You must know, Sir, that I too was a little frightened at these institutions, when they first began. But however they began in the true spirit of religion by many, or are still supported with good intent by some, they have now become the very thing I want.

POPE.—What should I care about what you want ? I am looking out for my own temporal power, and these Bible Societies are going to shake the whole to its centre. They will let in a flood of light where darkness now prevails, and become ruinous to me. I'll fight them—I'll wage new war, and battle them.

DEVIL.—But your Holiness must allow that I am an *impartial* judge between you and the Protestants in this business. I am entirely *neutral*. I care not whose bones I pick. I would as quick have you as them, or them as you, to grace my triumph. I am therefore entirely impartial in this question : and I tell you these bible missionary societies will not lessen your temporal power or influence.—And they will serve in the end, in the way I have got them a going, greatly to people my regions.

POPE.—Yes, you will get enough no doubt, with or without them, but pray tell me how such a host of bibles can be sent over the world in all languages, and not affect my power ?

DEVIL.—Well, Mr. Pontiff, you are so cross and head strong about it, you will perhaps see nothing as you should. You will not reason from what has been to what may be, nor judge of the future, by the evidence of the past. Has not this society been in full operation in my favourite city of London, Dublin, &c. near thirty years ? Yes, even in your *catholic Ireland* no less a period—and America, but a little less time ? In both hemispheres have they not for near thirty years had a general sweep, and is there now a catholic less in India, Europe or America than there was when they began ? Have they made more proselytes from heathens in India, than you have from protestants there ? Do you not know that at no period since the *Holy See* undertook the pardoning sins, &c. has *popery* increased so fast as since these societies began ; or been riveted on so many millions by the *chain of choice*, as in the last two or three years of these institutions.

POPE.—True, Spain, Portugal, Brazil, South America, New-Spain or Mexico, lately left to their choice, have adopted my holy Catholic religion.

DEVIL.—And the new governments of Colombia and Guatamala, or "Central America," though choosing the form of government of protestant United States in their *political* constitutions, have made your religion the law of the land by the same constitution.

POPE.—I know that, but still my temporal power is diminishing.

DEVIL.—Why do you lie ? You know better. About the commencement of these institutions, Buonaparte had the pope neck and heels ; not a place to lay his head—fled from Rome, not so much power then as a monk in the woods of the Pyrennees has now. Your inquisition in Spain and Goa, was suppressed ; and how long after these societies got well under way, was it before all your temporal power was restored ? Alexander of Russia becoming your patron, and the Prince Regent, now George the IV. both heads of Bible societies, sent you a regiment of soldiers to be at your command. These powers restoring all the estates, riches, and revenues that had been enjoyed by the Holy See for centuries ? You know that for several hundred years before, kings had ceased to kiss the toe of his holiness, or hold his stirrups. It was several hundred years since the Emperor of Germany had remained barefoot three nights in the snow, doing penance, while the pope was closeted with the ***** Princess Matilda. All this sort of your temporal power had long passed away before these institutions began. Kings had long before began to make the same use of popes for their own political purposes, that popes had before of kings for theirs. Yes, about the time of the commencement of these, the pope was down : he is now carressed and courted by all the potentates of Europe, and particularly by these two princely heads of Bible societies.

POPE.—I don't care, I don't like them ; I'll stop them if I can.

DEVIL.—No doubt of that, but I have got them too well agoing for you to stop them.—Too many making money by them ; too many getting high salaries and rich livings ; too many wheels within wheels, too many *palms* itching for this sort of *fruit* of missions, for you to stop them. And beside all the rest, I have a fine brood of clergy to become popes and cardinals of themselves, or receive temporal power and aggrandizement by the funds, if the thing goes on. No, old Pont, you cannot stop one of the wheels. I can do any thing with money.

POPE.—But you have betrayed yourself.—You said they would not lessen my temporal power ; and now you say they will make popes and cardinals of protestant clergymen, by the wholesale !

DEVIL.—Here again you show your ignor-

ance. If they did not set up popery for themselves, would they come again under your banners? They are making no proselytes from your Catholics. They have not, during this whole time, made as many proselytes from the whole of the *heathen* in India, Ceylon, and the Pacific Isles, as your church has increased in the same time within four hundred rods of their Bible palace in New-York, and what they have proselyted in India, &c. are ten fold more my children than they were before.—And where with all their noise and money, have they in the least lessened your temporal power, or that of the grand Lama, or shortened the horns of the Mahomedan crescent.

POPE.—How can that potentate of Russia be engaged in printing and scattering bibles, and that not affect my power, and the good Catholic religion?

DEVIL.—Ho! the Cossacks of the Don, and the Ukrain, the wandering tribes of Thibet, Tartary and Siberia, would indeed have been excellent *Roman Catholics* by this time, but for Alexander's Bibles: so would the subjects of the Grand Lama, and the Mahomedans, but for the British and American Bible societies. But irony apart. This Alexander has been a child of mine for many years—first a member of the *Peace* society—then head of the Bible Society of Russia—then head of my "Holy Alliance" of Europe—and now head of a Holy alliance with the Turks, to put down liberty in Greece. Just as the missionary papers in England and America began to laud and praise his piety, and his efforts in the cause, he silenced their missionaries, just as he had before, your Jesuits: so that if you have gained nothing, neither have they, but they got woefully duped by my *pious* Emperor, magnanimous champion of Bible societies. Such a fellow "a *nursing* father to the church militant! King George, and my drunken dukes and profligate lords of England; the high purse-proud honorables of America, excellent "nursing fathers" at the head of these institutions for popularity. Think ye that Immanuel has chosen such men to spread his gospel? No Sir, they are the very men, and these are the measures I have chosen to spread my religion, and if you will read your Bible you will find it so.

And here also, let me remind you, that before the Bible societies, &c. began, your society of Jesuits were expelled in every corner of the world. They are now every where restored, except in Russia. Even in that free protestant country, the United States, the purest because the youngest, they are making good progress.

POPE.—And how can this be in that *enlightened* country?

DEVIL.—Ah, Pontiff, PRIDE has there kept full pace with LIGHT, and these societies have increased *religious pride* in the United States, a hundred fold. To confess the truth, I played the same pranks in these institutions,

that I did in the garden of Eden, only there I addressed your good mother Eve in person—here I set certain clergymen to work at her daughters. In London I began, and you must know these missionaries of New-England love to follow the fashions of London. "Tell them that you will *publish* their charities," whispered I to the clergy; they did so, and they took the bait as readily as Eve did the apple, relished it as well, and like her, invited their husbands and sweet-hearts to eat—it was pleasant to their taste also. Each loved to see their names and their good deeds published to the world, but it was especially grateful to the females—the clergy saw this, and at my suggestion pushed them first in every effort for cash. The whole machinery was instantly in motion. The press teemed with praises of gifts, and the giver, over hill, dale and vale—in city and hamlet their praises were sounded. The *left* hand soon *knew* more than the right. Benevolence, christian benevolence was praised, and coaxed, and wheedled—went screaming and yelling and begging more money for God. Then dollars rolled in and their proud pharisaical prayers ascended. I could not but laugh in my sleeve. The "Man of Sin," and his kingdom was to be crushed—the millenium was at hand—Mahomet's empire would soon be tumbled in pieces, and the heathen must soon surrender at discretion, to the power of their cash and their prayers.

During all this noise and show among them, your still, sly and cunning disciples were in their stillness at work; churches were established and built; colleges and schools founded and continued to increase, and without noise or boasting, success is crowning their efforts.

Say, good Pontiff, you have heard of my shearing the hog?

POPE.—Yes.

DEVIL.—Well it is just so with these Bible societies, except as to the cash getting part; but so far as the gospel is concerned, depend on it, it is *great cry* and *little wool* with them: and to use a vulgar proverb, as to your Jesuits and disciples, "the *still* pig drinks the *swill*." Many of the *missionary* clergy are following the footsteps of the pope, in offering rewards in heaven for cash. In all sly tricks at deception, they are practising after your Jesuits. I furnish you with some funds, or you could not have lately sent over 28,000 dollars to aid in proselyting the protestants in the United States. But my newspaper machinery furnishes *them* the fastest. Ah! and they need it. Two thousand dollar salaries a year, and hundreds of palms itching for more.

Say good pope, wa'nt that a good plan of mine to set these bible and missionary societies to opening their doors for members, to all, to "any one," for cash, cash only! Members for life, at a stipulated price in dollars. But Mr Pontiff, is this the way pointed out in scripture, for them to evangelize the world? or conquer you, or Mahomet? No, unless

they raise money enough to cut your heads off; and depend on't too much will stick to their own fingers for that. At their anniversary meeting in New-York, I set Dr. Griffin, one of my captains, to propose raising *seven hundred thousand ministers!!!* I tell you, dear Pontiff, I have fine sport with these Yankee Divines. I have got half a dozen of them so vain and proud, that I have made them believe that they are blowing the bellows of heaven, and turning the organ of Gabriel; and almost to believe that they themselves are to have the heathen for their *own* inheritance.

POPE.—Pray what do you think of my late "Circular," forbidding my people to suffer bibles to be brought among them.

DEVIL.—I think you was a fool for issuing it. It will not help you, but will us; we shall make it a new pretext to get more money: we shall get at least 100,000 dollars by that.—Money, funds, rich funds, is all I want to work with. But I must be off: this is about the time that the Education Society *shave notes* to Charity Scholars, at my *shaving mill* in Boston. The Board of Foreign Missions are in a little stew just now—are about to take a new tack. My "Missionary Rooms," and my Bible Palace need a visit. Good day Mr. Pope.

POPE.—Stay, good Devil, one word more.

DEVIL.—I can't be plagued any longer now; some *Presses* and some Pamphleteers in the United States, are sticking up their noses against this funding religion, and accumulating clerical funds; inviting inquiry into them, which we know they will not bear. We tho't we had our hand on every press in that country, either by *fear* or *favor*; but we find ourselves mistaken. There is a Reformer in Philadelphia, that has plagued us the longest, as Martin Luther, the old Reformer did you.—Plain Truth we have succeeded in putting down; but there is a little impudent Hotspur rose up in the very heart of my church missionary territory, that impudently talks about taking the very pillars of my money church by the *beard*, and hanging them up on *truth hooks*. And others are starting up in various parts of that country. I must be off. I'll call again when you get the hypo, good pontiff.

FROM THE GOSPEL ADVOCATE.

THE BIBLE vs. CALVINISM.

The Calvinistic Clergyman who preached in this village last Sabbath, declared, in his prayer, that sinners are enemies to God, and God an enemy to sinners. My wish is to learn how this doctrine will ever admit of the salvation of a sinner. I believe the Calvinists all agree that God is *unchangeable*; and if so, how can he love those he once *hated*? All men have been sinners—of course God has hated all men, and having once *hated* he can never after love them unless he is changeable. I presume this preacher, whose name I understand is *Page*, did not mean to prove that God

hates him: yet he has done so—and that he always will hate him, since God is *unchangeable*.

The Bible, however, I am happy to find teaches a different doctrine. One PAUL, who once preached upon this subject, held the following language: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us."

Here, then, the two preachers are at issue, and *one* of the two must be disbelieved. Mr. *Page* I suppose taught Calvinism as it is; and I am much inclined to think Mr. *Paul* taught, as he understood, the doctrine of Christ. But who is to be believed? Mr. *Page* says God hates sinners and sinners hate God. Preacher Paul, on the contrary, has it that Christ died *for the ungodly, and that while they were yet sinners Christ died for them*. This must have been while God hated them, if he ever did hate them; and yet, *while* he hated these sinners he gave his Son to die for the objects of his hate! What a *singular* way to manifest hate?

A HEARER.

THE MESSENGER.

Circumstances render it necessary to suspend the publication of the Messenger for a short time. The principle reason is the delinquency of the subscribers, in not paying, as was expected they would, the small sum required per annum for the paper. The editor indulges the hope that all who are in arrears will immediately forward the amount due, that the printer receiving, what is considered by people in business, the "one thing needful," i. e. Money, may feel cheerfully inclined to continue the publication of the Messenger, and cause it to appear in renewed energy, proclaiming peace on earth and good will toward men. While the editor returns thanks to those who have been punctual in paying for the paper, he requests those who are in arrears, seriously to consider the disadvantages he labours under in not being able to proceed with the paper for want of their assistance. Although with an individual a dollar may not appear much, yet when an hundred persons or more are in arrears, it makes up a handsome sum, which would make any man, even the printer smile to receive, and would cause him to renew the work with a kindling ardor, that would be displayed in the workmanship of the second volume. The editor solicits all those who are desirous for the continuance of the Messenger and who are in arrears, to settle immediately; and agents are requested to use their influence in increasing the number of subscribers. Finding it is necessary to stop the paper for a short season we have taken the liberty to give the Index on a part of this number.

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